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## REPORTS.

### ARCHIV FÜR LATEINISCHE LEXIKOGRAPHIE UND GRAMMATIK, Vol. XIII. Second Half.

301-372. G. Funaioli, Der Lokativ und seine Auflösung. The locative, which was unknown to the ancient grammarians and was explained in the middle ages by ellipsis (e. g. *in urbe Romae*) was discovered in 1826 by F. Rosen of Berlin. After an interesting sketch of the history and bibliography of the case, which F. thinks would better have been named *localis*, the form is discussed, by declensions, as well the use of attributives and appositives to the locative, and the employment of prepositional phrases as substitutes for it.

372. K. Mayhoff, Accessus februm bei Plin. nat. hist. 28. 46. Regards a *decessu* as the correct reading in this passage in the temporal sense of *post decessum*.

373-378. E. Lattes, Etruskisch-lateinische oder etruskischierende Wörter und Wortformen der lateinischen Inschriften. III. A continuation of the articles on pp. 119 ff. and 181 ff.

378. O. Schlutter, Stimulus. A peculiar use of this word in Serv. Aen. 8. 138.

379-406. C. Weyman, Zu den Sprichwörtern und sprichwörtlichen Redensarten der Römer. A continuation of the article on pp. 253 ff.

406. H. Meltzer, Cyprianus. Koprianus. This word-play, which occurs in Lact. Inst. V. 1 ff. is evidence for the pronunciation of *c* like *k* before *y* in the fourth century, at least in the language of educated people, and makes it probable that the same was true of *c* before *e* and *i*.

406. H. Schuchardt, *Curva* = *meretrix*. Cf. ALL. XIII. 58. Modern Greek *κοῦρβα* has nothing to do with the Latin word, but is borrowed from Slavic.

407-414. E. Wölfflin, Die Adjectiva relativa. This term is applied to adjectives which govern a genitive, since their meaning is incomplete without the genitive. An historical study of a number of such adjectives and participles.

414. E. Wölfflin, Lucania. That the name did not exist in early Latin (see ALL. XII. 332) is shown also by Cato, Agr. 135. 1 *Suessae et in Lucanis*.

414. Eb. Nestle, Anaboladium. Another instance of this word.

415-426. A. Zimmermann, Die lateinischen Personennamen auf -o -onis. A continuation of the article on pp. 225 ff.

426. Eb. Nestle, Armona mons. A correction of Thes. Ling. Lat. II. 621.

427-438. Miscellen. J. E. Church, Jr., Sepultura = sepulcrum. Examples of this use from inscriptions, and corrections of Forcellini-De Vit. The use does not occur before the Christian period.

A. Miodoński, Sileo verbum facere. This expression, found in Bell. Hisp. 3. 7, is supported by a parallel in De imitatione Christi III. 58. 5, the author of which may have had access to a collection of excerpts from Caesar and his successors.

W. Heraeus, Sprachliches aus Märtyrerakten. Notes on the language and its importance for our knowledge of colloquial Latin.

P. Mass, Prosodisches zu conubium. Criticism of the view of L. Müller and Munro that the u is short whenever it would otherwise be necessary to assume synezesis of -ia. The u was long in the Augustan Age and probably in the early period, but short in post-Augustan Latin.

K. Mayhoff, Que an Präpositionen angehängt. Notes on this usage in Plin. N. H., showing a correspondence with that mentioned on pp. 194 ff.

Eb. Nestle, Adlas. This word, in Consul. Ital. (Chron. I, p. 281 barb.), is not a proper name (cf. Thes. Ling. Lat. I. 724). It is perhaps an error for altus.

Eb. Nestle, Actio = ἀποσκευή. In Iudic. 18. 21, but not otherwise known.

E. W. Fay, Lateinisch cena, cersna (Festus) "Fest". Would derive this word from Ceresna, "feast of Ceres."

E. Wölfflin, Eine adiuratio des Hieronymus. In cod. lat. Monac. 12361 a passage precedes the Chronicle of Hieronymus in which future copyists are exhorted to take care to be correct. A comparison with Hieron. Epist. 71 suggests that this adiuratio is the work of Hieronymus himself.

E. Wölfflin, Enervis und der Redner Calvus. This word is found first in Val. Max., and hence was not used by Calvus; cf. Tac. Dial. 18.

E. Wölfflin, Minus = non. This must be the meaning in Catull. 62. 58.

439-452. Review of the Literature for 1903.

453-473. C. Collin, *Zur Geschichte der Nomina actionis im Romanischen*. Would derive Romance substantives in -ta, -sa, and -ata from Latin nomina actionis in -tus (-sus), instead of (with Meyer-Lübke) from the perfect participle with ellipsis of a substantive. The change in gender he explains as due to confusion between the second and the fourth declensions, which led to neuter forms, the plurals of which later became feminine singular; cf. folium, la feuille. The participle in -tus in its neuter form served as an intermediary.

474. J. Denk, *Der Angelus templi bei Pseudo-Cyprian*. The source for this angel is either Victorinus Petabionensis or his model in the Exegese Origenes.

475-501. A. Zimmermann, *Die lateinische Personennamen auf -o -onis*. Conclusion. P-Z, with an appendix.

502-530. E. Lattes, *Etruskisch-lateinische oder etruskisierende Wörter und Wortformen der Lateinischen Inschriften*. IV. Conclusion.

531-571. T. Sinko, *Die Descriptio orbis terrae, eine Handelsgeographie aus dem 4. Jahrhundert*. Text with introduction, parallel passages and critical apparatus.

572. H. Stadler, *Zum Corpus glossariorum*. Notes on three passages.

572. H. Schuchardt, *Cyprianus. Koprianus*. Questions the correctness of the conclusion of Meltzer; see p. 406, above.

573-578. E. Wölfflin, *Bemerkungen zu der Descriptio orbis*. Notes on the language and style. The date of the work is 350 A. D., since line 479 can refer only to the emperor Magnentius. The writer probably came from Egypt.

579-584. Miscellen. M. Bonnet, *Cambus, subcambaster, subcalvaster, surosus*. In the description of the Apostle Paul in the Passio Theclae we should retain cambus, and in the Thes. Ling. Lat. the Passio Theclae should be cited in connection with this word. Subcambaster, which may be perhaps derived from cambus, subcalvaster, and surosus may all find a place in the Thes. as probably existing in late Latin.

J. Grentz, *Syri und Chaldaei in der Vulgata des Hieronymus*. Although H. usually makes no distinction between the Syrians and the Chaldaeans, regarding them as one people, he does make this distinction in his translation of the Hebrew (Aramaic) text of the Old Testament, where he had the assistance of Jewish scholars.

G. Funaioli, *Locative bei dem älteren Plinius*. Corrections of his article on pp. 301 ff. in the light of Mayhoff's new edition of Pliny and of new interpretations.

S. Pieri, Fattucchiere, -a : Fatuclus. Fatuclus, the name of a divinity (see Serv. Aen. 6. 775 and 7. 47) is the origin of fattucchiere, -a, "a magician". The tt comes from a fancied connection with fare, fatto.

J. Denk, Adiuratio (Pseudo-?) Hieronymi. This adiuratio (see p. 437 above) originated with Irenaeus and the translation is probably not the work of Hieronymus, but of some monk of the middle ages.

J. Denk, Aduro = vulgäres obduro. Aduro occurs in the Itala, confirming Gröber's inference in ALL. I. 223.

E. Wölfflin, Das Parhomoeon. This term, originally applied (see Diom. 447. 3 K) to a long alliterative series, is used by Donatus of the alliteration of three successive words, as casus Cassandra canebat (Aen. 3. 183). This is frequent in Vergil, following Ennius, but died out later. Tibullus has an instance in 1. 10. 43.

585-598. Review of the Literature for 1902, 1903, 1904.

599. Necrology. August Otto by M. Schwabhäuser.

JOHN C. ROLFE.

#### RHEINISCHES MUSEUM FÜR PHILOGIE, Vol. LXIV (1909).

Pp. 1-38. Zur Wiederherstellung von Philodems sog. Schrift ΠΕΡΙ ΣΗΜΕΙΩΝ ΚΑΙ ΣΗΜΕΙΩΣΕΩΝ. R. Philippson. Textual notes on the treatise published by Gomperz in 1865.

Pp. 39-49. Der Chor in den Fröschen des Aristophanes. J. M. Stahl. The chorus of Mystae is composed of both men and women, and is present throughout the play. Lines 372-377 should be assigned to the half-chorus of men, lines 378-381 to the half-chorus of women. In lines 397-413, \*Ιακχε πολυτίμητε, κ. τ. λ., the first strophe is sung by the men, the second by the women, the third by the leader of the chorus. At 414, φιλακόλουθός εἰμι means "ich schliesse mich gern an, bin gern mit dabei". At 416, κοινῇ means, not "communiter, gemeinsam", but "publice, in öffentlicher Versammlung"; and the line is spoken, not by the whole chorus, but only by the chorus leader. At 445, for θεᾶ we may read θεᾶι (Demeter and Persephone). The scholiast on Equ. 589 tells us that in a mixed chorus there were 13 men and 11 women; and this suggests the simplest explanation of line 444, ἐγὼ δὲ σὺν ταῖσιν κόραις εἰμι καὶ γυναῖξιν. That is, the leader has stepped forward to address the audience, and now returns to his place on the women's side—beside the συμπαιστρία of line 411.

Pp. 50-56. Randbemerkungen (cp. vol. LXII, p. 86). W. Kroll. XIV. The writer examines, and rejects, the ancient story

that Virgil's farm was saved for him by Pollio, Varus and Gallus. XV. In Plautus, Men. 120-122, the speaker seems to be adapting the words of his marriage contract. Cp. Tebtunis Papyrus, 104, τὰ δὲ δέοντα πάντα καὶ τὸν ἱματισμὸν καὶ τὰλλα ὅσα προσήκει γυναικὶ γαμετῇ παρεχέτω Μενεκράτης Ἀρσινόη.

Pp. 57-97. Die Epistel des Auspicius und die Anfänge der lateinischen Rhythmik. Wilhelm Brandes. Polemic against Wilhelm Meyer.

Pp. 98-107. Lucians Nigrinus. Th. Litt. In this dialogue Lucian has worked over one of his earlier pieces, and added something of the tone of the Hermotimus.

Pp. 108-119. Der Agon zwischen Homer und Hesiod. Adolf Busse. A part of the Agon seems to be older than B. C. 431, the year of Aristophanes' Peace.

Pp. 120-136. Etruskische Inschriften aus Suessula. Gustav Herbig. One of them contains the word *χυλίχνα*. Cp. *κυλίχνη* (from *κύλιξ*).

Pp. 137-150. Noch einmal die Makrobier des Lukianos. Franz Rühl. Defence of the writer's article, Rhein. Mus., LXII. 421 ff., against an irreverent Leipsic dissertation.

Miszellen.—Pp. 151-153. Karl Meiser. Hat Ammianus Marcellinus (22, 16, 22) Jesus erwähnt? The question is answered in the negative. The passage should read: *ex his fontibus, per sublimia gradiens sermonum amplitudine, Iovis aemulus, Platon visa Aegypto libavit sapientiam gloriosam*.—Pp. 153-155. Th. Gomperz. Zu Arnobius. Textual notes.—Pp. 156-157. Carl Weyman. Nodus virginitatis. Cp. ἄμμα κορείας, or παρθενίας.—Pp. 157-160. A. Brinkmann. Kosmas und Damian. Textual notes to L. Deubner's edition, 1907.

Pp. 161-184. Spicilegium Dioneum (ad Cassium Dionem ed. V. Ph. Boissevain). H. van Herwerden.

Pp. 185-201. Ionier und Eleaten. Otto Gilbert. A comparison of the two schools of philosophy.

Pp. 202-223. Vitruvstudien. Carl Watzinger. A comparison of Vitruvius' theory of architecture with the Stoic theory of rhetoric, and a suggestion that Poseidonios is largely responsible for it all.

Pp. 224-234. Die Caesarüberlieferung. Alfred Klotz. The α MSS are derived from a copy of β, but contain variants borrowed from the 'codex Celsi et Lupicini'.

Pp. 235-243. Die Hellenika von Oxyrhynchos und Xenophon und Diodor. A. v. Mess. A study of the two expeditions of Agesilaos in 395.

Pp. 244-283. Die Ueberlieferung der Schriften des Sextus Empiricus. Hermann Mutschmann. An account of the MSS

and their relation to each other, and of the history of the text in Western Europe.

Pp. 284-309. Aus Rhetoren-Handschriften. IX. Griechische Briefsteller. Hugo Rabe. A study of ancient and mediaeval letter-writers.

Pp. 310-317. Der älteste Briefsteller. A. Brinkmann. The oldest Greek letter-writer, Τύποι ἐπιστολικοί, which goes under the name of Demetrios of Phaleron, seems to have come from Egypt. It may be referred to a time between the second century B. C. and the middle of the first century A. D., and probably to the earlier part of this period.

Miszellen.—Pp. 318-320. Rudolf Asmus. Zur Textkritik von Julian. or. V.—Pp. 320-322. H. van Herwerden. Ad Libanii Orationes, vol. IV ed. Foerster. Textual notes.—Pp. 322-325. Giovanni Mercati. A proposito di un' oscura sottoscrizione (cod. Ambros. Q. 114 sup.). The "circiter M. C. XLV" is not the date of a MS, but the number of corrections it supplied.—Pp. 325-327. Alfred Klotz. Das Ordnungsprinzip in Vergils Bucolica. The principle is, that dramatic poems alternate with narrative.—P. 327. Carl Weyman. Zum Carmen de figuris.—Pp. 328-329. C. Weyman. Zu Ambrosius (De Elia, 6, 18). Read "*inemptis silvestribus (h)oleribus*".—Pp. 329-330. C. Weyman. With *vexare*, Verg. Ecl. vi. 76, compare the words of an African inscription, "caede traditorum *vexata*".—P. 330. Joh. Cholodniak. Zu Petronius. (1). In Sat. 30 (p. 21, 5 Büch.) perhaps we should read "quorum *imam partem*". (2). In Sat. 46 (p. 31, 7 B) *dispare pallavit* may represent a verb \**disparpallavit*; cp. Ital. *sparpagliare* and Fr. *éparpiller*.—Pp. 331-333. J. M. Stahl. \**ἔσομαι*—ero. These are really present forms.—Pp. 333-335. S. Eitrem. Hermes Πολύγιος (= Πολυλύγιος).—Pp. 335-336. E. Ziebarth. Zum "Gasthaus der Römer und Richter" in Sparta.

Pp. 337-392. De itineraio Aetheriae abbatisae perperam nomini s. Silviae addicto. Carl. Meister. Aetheria probably lived in the lower valley of the Rhone, in the sixth century. A study of her language.

Pp. 393-411. Zur Monobiblos und zum Codex N des Properz. Th. Birt. The 'Monobiblos' was not the first book of Propertius' poems, any more than the 'Liber spectaculorum' was the first book of Martial's Epigrams. His first book was probably made up of the poems which are now numbered as I-XI of the second book. A detailed study of Codex N.

Pp. 412-432. Der Kampf um die Perikeiromene. S. Sudhaus. An attempt at the reconstruction of the play.

Pp. 433-448. Das Lied von Marisa. W. Crönert. Text and interpretation of an inscription in Ionic verse lately found at Marisa (about half way between Jerusalem and Gaza).

Pp. 449-468. Römische Sondergötter. W. F. Otto. Explains some of the names as 'nomina gentilia.'

Miszellen.—Pp. 469-470. Th. Birt. Zu Cicero ad Atticum IV 5, 5. Read "bibliothecam mihi tui pinxerunt *cum structione* et sittybis".—Pp. 470-473. G. Némethy. Coniecturae in Tibullum. In I 7, 1 read Hoc... die (for Hunc... diem); in I 7, 4, Scaliger's Atur (for Atax); in I 7, 53, hodie: reddam tibi (for hodie: tibi dem); in III 1, 11, minium for tenuis. I 8, 36 becomes, dum *tutum*, et teneros *conserere* usque sinus. I 10, 37 is re-written, illic *exustisque* genis *tosloque* capillo (apparently because Propertius has *exustae* genae, and Ovid *tostos crines*).—Pp. 473-474. Alfred Klotz. Der Titel von Statius' *Silvae*. 'Silvae' probably means 'sketches'.—Pp. 474-475. A. Klotz. Zu Dionysius Periegetes.—Pp. 475-476. S. Sudhaus. Philodemeum.—Pp. 476-478. Hermann Schöne. Zu den Aratscholien.—P. 478. H. Mutschmann. Die Ueberlieferung der Schriften des Sextus Empiricus (addenda to the article, pp. 244 ff.).—Pp. 479-480. A. Brinkmann. Lückenbüsser. In Photios' extract from Konon's *Διηγήσεις*, he says that Tereus cut out Philomela's tongue, *δεδίωξεν τὸν ἐκ λόγων θρίαμβον*. Cp. the gloss in his *Lexicon*, *Θριαμβεύσας* = *δημοσιεύσας*.

Pp. 481-538. Pausanias der Perieget. E. Petersen. A long reply to Carl Robert's 'Pausanias als Schriftsteller', with a discussion of many passages in detail. Pausanias' main purpose was to write a genuine guide-book, not merely to make an interesting collection of *λόγοι*.

Pp. 539-590. Aus Rhetoren-Handschriften (continued from p. 309). Hugo Rabe. X. Einleitungen. XI. Der Dreimänner-Kommentar W IV. XII. Die Hermogenes-Handschrift der Bulgarischen Literarischen Gesellschaft in Sofia.

Pp. 591-600. Ein Beitrag zur Textgeschichte Herodots. Wolf Aly. The archetype of the AB class is assigned to 'the first century A. D., that of RVS to the second century.

Pp. 601-632. Tibulls erste Elegie. Ein Beitrag zum Verständniss der Tibullischen Kunst. Felix Jacoby. 1. Die Komposition von I 1. 2. Der Schluss von I 1 (Tibull und die Diatribe).

Miszellen.—Pp. 633-635. W. Crönert. Ein Epigramm des Nikarchos (A. P. V 40).—Pp. 635-636. R. Kunze. Zu Plutarch, *de facie in orbe lunae*. A proposal to write (932 C), *Ποσειδώνιος ὀρυσάμενος οὕτω τὸδε τὸ πάθος 'ἐκλειψίς ἐστιν ἡλίου σύννοδος σκιᾷ σελήνης' τὴν ἐκλειψιν <οὐκ αὐτοῦ τοῦ ἄστρου πάθος, ἀλλὰ τῆς ἡμετέρας ὄψεως εἶναι ὀρθῶς λέγει> . ἐκείνοις γὰρ μόνοις κ. τ. λ.*—P. 637. W. Aly. Herodots Vorlesung in Athen.—Pp. 637-640. A. Brinkmann. Lückenbüsser. On an allusion to Herodotus in Konstantinos Manasses.

WILFRED P. MUSTARD.